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## THE PRESENT STATE OF THINGS IN RELATION TO THE PAPACY, AND THE DUTY OF EVANGELICAL CHRIST- IANS IN REGARD TO ITALY AND FRANCE.

At no former period has the question of religion occupied a broader and more elevated place in the minds of men, within the bounds of Christendom, than now; and never in the history of the Church have things seemed more to favor individual piety and growth in grace, and to foreshadow some striking advancement of the kingdom of Christ in the world, than at the present time.

In various Protestant countries of Europe, as well as in our own land, evangelical religion has attained a position of influence formerly unknown to it; and in many places revivals are now enjoyed, which are of extraordinary character, and through which multitudes of persons of all classes and ranks of society are being converted, and added to the company of true believers. And from the indications of Providence, these local outpourings of the Holy Spirit—these seasons of refreshing from the presence of the Lord, we think, are not at an end. They are multiplying in number, and spreading over territories of large extent, producing the happiest results, not only to the individuals immedi-

ly affected, but to the cause of Christianity in general.

In Papal countries also an unusual prominence is given to the question of religion. For three hundred years past there has not been so much discussion, in various ways, concerning it, nor so much zeal and activity manifested in crowding upon communities—especially Protestant communities—the doctrines, and forms, and institutions of Romanism, as at the present time. And yet—notwithstanding this outward zeal, and the advance which Papacy has made in numbers and power, in given places—a gloomy foreboding rests on the hearts of the authorities of the Romish Church, that the days of her power are numbered, and that her end is drawing near. To dissipate these gloomy apprehensions, and to brace the nerves and support the sinking spirit of Pío Nono, the visible head of that Church, and of those in the “Eternal City,” who, with him, manage the affairs of the Vatican, remarkable efforts have of late been put forth throughout the entire Papal world. But the forebodings cannot be wholly removed. Dire calamities

ties are anticipated, and ultimate annihilation is at least feared by the more intelligent, especially of those who have enjoyed the privilege of reading the sacred Scriptures.

Now, while we are not of the number who claim ability to determine with precision the exact time of the final downfall of the Papacy as a system of religion and government, we are, nevertheless, firm believers in the certainty of that event at no very distant day. From well established and just principles of interpretation, we think it evident that the Roman Catholic, so-called Church, was the power which was symbolically shown to the Prophet Daniel, long before the Christian era, as that which in the then future should arise and "make war with the Saints," and prevail against them, but whose dominion, at the expiration of "a time and times, and the dividing of time," should be taken away, "to consume and destroy it unto the end."

From the same principles it is clear that the same Church was the power foreshadowed in the early part of the Christian dispensation, to Saint John and the Apostle Paul, under the symbols of "Babylon" and the "Man of Sin," which were each doomed by the spirit of inspiration to utter and irrecoverable destruction. With the Bible for the standard or rule of our faith, we cannot doubt for one moment that the Papacy, as an organic body—comprising a system of doctrine and government claiming to be religious, and dealing in the souls and bodies of men, however widespread over the world and strongly supported it may be now by Kings, Princes, the common people, wisdom, wealth, learning, or other things, it will be eventually blotted out of be-

ing, and no trace of it be left upon the face of the earth.

If we are not entirely mistaken as to the signs of the times, as well as to what has already passed by, things are now fast tending to this consummation. We are living in times of unwonted interest to the friends of the true church, in the midst of those scenes,—

"Which Kings and Prophets waited for,"

—which they earnestly longed to see, but which in the wise and holy arrangements of Providence, they were not permitted to see.

"They died without the sight."

We, however, are permitted to see the interests of evangelical religion rising nobly in many places, and giving most cheering promise of its advancement till its blessed influence shall encircle the globe. We see it extending its domain and increasing its power, while its implacable foe and cruel oppressor, the Papacy, is gradually waning in every principle of vitality, and in every attribute that is adapted to give it control.

Before the time of the Reformation the power of the Papal church was supreme in almost every spot in Europe. Now, she is there shorn of a large part of her territorial possessions, and a larger part of her political influence. On our own continent she has likewise undergone a similar process of reduction. Once the Canadas, the valley of the Mississippi, Texas, Florida, and a large part of Mexico, belonged to governments which recognized the authority of the Romish Church in temporal, as well as spiritual matters. Those portions of our continent have changed their political relations. They are now associated with Protestant gov-

ernments, and are lost to the Papacy. Notwithstanding, therefore, the revivification which Popery has manifested in certain quarters, and the aggressions which it has lately made or is now making in almost all Protestant lands, it is a death-smitten power, and is on its downward way to final extinction. The spasmodic exertions that now distinguish it are the sure presage of approaching dissolution.

In a matter of such grave importance, and which must affect such vast numbers of the human race as are involved in the destruction of the Papacy, it would be intensely interesting to know with certainty the agencies and processes by which it is to be effected. But these are things which are locked up and hidden from mortal view. One thing, however, is clear in regard to the diminution of territory and power which has already been imposed. It has been effected by no one agency alone. In the combination to which God, in his providence, entrusted the execution of the work, political influences and the power of the sword, together with moral and religious instructions, drawn from the Holy Scriptures, bore a conspicuous part. And it is worthy of observation that these agencies now are drawn out to view, and placed in position to put their joint energy together again, apparently for a similar end. The political agitations of Europe certainly have a marked bearing toward the city on the Seven Hills, and the ownership of the Romagna, which augur anything but a long continuance of the Papal power in its present state. And the distribution of large numbers of copies of the Scriptures, and troops of colporteurs,

and zealous missionaries throughout the Italian peninsula—which are now collected there—can prepare the people to understand their privileges and duties, and to lead them to throw off the burden of the Papacy, and separate themselves and their children from it forever.

What will be the result to the Papacy of the present political controversy in which Pio Nono is involved, we offer no opinion—not even a conjecture; but it is not a little remarkable, and must be of great interest to Protestants, or to those who have accredited the Biblical teachings concerning the doom of this hoary anti-Christian power, that the present political or secular strife against it is conducted by parties which are component members of its own self. In this regard the rulers appear to have been left to an infatuation which is not only strong and obstinate, but which threatens to be suicidal.

The Emperor of France, whose uplifted arm has sent fear and trembling into all Roman Catholic circles for the integrity of the Papedom, is himself a Papist. The King of Sardinia, and the people of the various governments of Italy, who espouse his cause in opposition to the Pope, are all Roman Catholics. It may be so ordered then, that Papists themselves shall be the leading, and even principal agencies in the destruction to be effected of their system, especially that part of it which may involve the use of carnal or worldly instruments. Protestants and evangelical Christians may find their share of the work, in the use of those Gospel agencies, light and love, which are needful not only for individual future salvation, but to prepare a people for



the highest earthly usefulness and happiness.

We take it that the special vocation of the Protestant portion of Christendom, particularly of the evangelical churches, in regard to Italy just now is to furnish an ample supply of Bibles, Testaments, teachers, evangelists, and missionaries, to supply that lack of proper religious instruction, of which its population have for ages been studiously deprived, and in the absence of which the Papacy has been built up, and the Pope and his associates enabled to maintain their supremacy. Without that moral and religious instruction—the presence and influence of those pure and holy principles which true Christianity implies, and the word of God alone reveals—there remains but little hope of the emancipation of the Italians from Papal bondage, or of their ability to preserve that boon, if by any means freedom should now be thrust upon them—freedom either civil or religious.

Whatever, therefore, may be true in regard to the influence of civil rulers, of armies, or of diplomatic tacticians, in uprooting in Italy the temporal dominion of the Pope, and opening the way for the commencement of a series of acts which may seem adapted to procure the downfall of the iniquitous and fatal system of which he is the official head, it should

be borne in mind that moral and religious agencies also are indispensable to this result. Without them these beginnings must certainly prove a failure. The Gospel must be sent there—its truths must be proclaimed and comprehended by the people, and through its teachings under the powerful application to the mind and heart by the Holy Spirit, the people may be prepared to perform the part which it is needful to have enacted now, and to secure the interests of Christianity in Italy for all time to come.

To us it seems clear that Italy should now receive the special attention of evangelical Christians of all nations. Now is a remarkable crisis in her history, and upon her evangelization or the contrary seem suspended the most important results to the cause of a pure Christianity throughout Europe and the East generally—if not throughout the world. The reception of the Gospel now by Italy, to the rejection of the Papacy would greatly facilitate its advancement in France, and the conversion of those two countries to Christ, would bring an accession of strength to the members of the true church, which under the Divine blessing, might speedily establish the institutions of the Gospel everywhere, and subdue the world to the truth.

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### ROMAN CATHOLIC AGGRESSIONS.

On the subject of Roman Catholic aggressions—a subject in which the American people are beginning to have some experiences which are far from agreeable, and which augur additional experiences not less so in the future, unless wiser counsels

prevail in certain quarters, than have prevailed in past time—a valuable paper was read at the Conference of the Evangelical Alliance, held in Berlin, in Prussia, by the Rev. Professor Schenkel, of the University of Heidelberg. No man is probably



better able than he to judge of the Roman Catholic Church, or to comprehend its polity, spirit, and aims, and to suggest the proper course for evangelical Christians to pursue under its encroachments.

Though the paper was prepared with special reference to the state of things in Europe, there are many things in it of value to Americans, and especially at the present time, when such vigorous efforts are made by the Romish hierarchy to indemnify themselves for their losses in the old world by their aggressions in the United States. We have not room for the entire paper, but we take a few paragraphs from it, which show the spirit of the Roman Catholic Church, and that it cannot subsist in harmony with other Churches. It must, by its principles, over-ride and crush out all others, wherever it obtains. If it does not reach such results, it must be held in check by some power stronger than itself. They show also what is the true way to proceed to counteract its aggressions. The professor says :

“Unfortunately, evangelical Christians have not always (since the days of the Reformation) been in the right state of mind to contend against the aggression of the Roman Catholic Church with power and success; we have to tell of defeats, damages, losses, limitations of all sorts. What are the chief causes of this? Openly confessed, we find them in our partial unfaithfulness to our principle; we have often hesitated and often been inconsequent in our doctrine, in our worship, in our institutions. In attacking us, the Roman Catholic Church does what her principle demands of her; when we defend ourselves, let us do what our principle expects from us. The greatest error into which at the present time Protestants can fall in relation to

the Roman Catholic Church, is that of supposing that our weakness lies in the want of that which superabounds in the Roman Catholic Church, and our strength in that which we still have in common with it; and that we cannot do better than assimilate ourselves as much as possible to her image. We confess freely that many Protestants have begun to be ashamed of the lowly form of their Church, and would like to cover its supposed nakedness with the borrowed purple of ecclesiastical splendor and hierarchical fullness of power. In such borrowed tinsel we should, however, make but a poor figure. And although we should deck ourselves out never so gorgeously, after the Popish fashion, the Roman Catholic Church would still exclaim to us, with perfect justice, ‘Come over to us altogether; we have all that and a vast deal more both finer and better.’

“Not, therefore, by weakening and denying our principle—not by apeing the Roman Catholic Church—shall we be able to resist it, but by being really in earnest in the maintenance of one principle and making it a positive truth. The Protestant conscience must be revived first of all in the evangelical clergy, whose business it is to represent and to defend the truths of the Gospel with power, courage and perseverance, not only within the limits of the Church, but beyond them; and then in the bosom of our flocks, who, according to the principles of the Reformation, are not destined to be dumb witnesses of spiritual activity, but are called to be living stones in the building of the Church, ‘a chosen generation, a royal priesthood, a peculiar people to show forth the virtues of Him who has called us out of darkness into His marvelous light.’

“As a principal means of withstanding the Roman Catholic aggressions, I look, then, to the renewing and rekindling of the spirit of Protestantism amongst the clergy. . . . .

“The spirit of Protestantism must be

planted in the heart of the young theologians by the University education. But for this there is no other way than that of serious and free scientific investigation. The Protestant principle is the child of the free Christian conscience, and only while the spirit of freedom lives in its supporters and leaders can it be preserved. . . . .

"But the spirit of Protestantism needs to be revived also in the bosom of the flocks. What has yet been done to effect this? In the Protestant population—especially among the country and agricultural districts—there is still, I should say, a predominating Protestant instinct; positive evangelical convictions are not yet undermined or made light of; there are still many who adhere, without sophistry, to their biblical faith, and hold it as a precious jewel in life and in death. Appearances are less hopeful among the town population, among the professional and industrial classes, and among those who are devoted to arts and literature. . . . . From the frivolity of worldliness, the way too often leads to mere church formalism, in which little is to be found either of evangelical truth or of evangelical liberty.

"Here, most respected brethren, here is the point where, above all, help is required. Evangelical Christianity must again be revived, both in the clergy and in the congregation. The Reformation, commenced in the sixteenth century, but not yet finished, must be continued both in the pastors and the flocks. The Reformation created new ideas and new sentiments in relation to the Bible, in relation to faith, and in relation to the church; and I comprehend all in one when I say that Protestants, at the present time, can withstand Catholic aggression with success only when they become true Bible Christians, true believing Christians, and true congregational Christians.

"Protestants must be true Bible Christians. . . . . And if we ask further, What is the Bible to our Protestant churches, what is the answer? It is dis-

tributed with praiseworthy zeal amongst them by the Bible societies. But is it rightly read, understood, and prized? . . . . . Where can we find what I may call the Bible life? Where a living view and judgment of the world and its events derived from the Bible? What could the Roman Catholic aggression do to our churches if they were armed to the teeth with the sword of the Spirit, which is the Word of God? . . . . .

"I do not hesitate to declare, respected brethren, that this recurrence of the Protestant church to her peculiar principle—this renovation of herself from the depth and fullness of her own being—appears to be the most indispensable and first condition of the effectual resistance of Roman Catholic aggressions; and, should this condition be wanting, then I must regard all attempts at defense, however well-meant, as insufficient, and in the end ineffectual."

In summing up the result of his discussion, among other things, the Professor says:—

"1st. It is not to be doubted that an aggressive policy actuates the Roman Catholic Church towards the Protestant Church, that it is deeply rooted in the character of Roman Catholicism, favored by the circumstances of the age, and not without danger to Protestantism at the present day.

"2nd. It is as little to be doubted that Protestants ought not to remain indifferent to this aggressive conduct. It is a challenge to Christian honor as well as to Christian duty to defend their faith by all proper and Christian means, and to protect the well-earned rights of their confession.

"3rd. As regards the ways and means of the resistance to be offered, it is, above all things, necessary that Protestantism should be faithful to the fundamental principles of the Reformation—the Bible, justification by faith, the participation of all believers in the active affairs of the Church, and in laboring for its sanctification. Protestants must become more

and more true Bible Christians, believing Christians, church Christians.

"4th. In the defensive conduct which Protestants are compelled to adopt under Roman Catholic aggressions, it should

be their earnest endeavor to preserve the universal bond of Christian love with Roman Catholic fellow-Christians, and, as far as possible, to avoid the use of carnal weapons."

## FOREIGN FIELD.

### CANADA.

#### FRENCH CANADIAN MISSIONARY SOCIETY.

From the Rev. HENRY WILKES, D. D., of Montreal, one of the Honorary Secretaries, we have received an abstract of the *Twenty-first* Annual Report of the French Canadian Missionary Society, with a statement of the anniversary exercises which were held in that city on the evening of the 26th of January last. We are happy to learn that the brethren engaged in efforts to evangelize the Papal population by which they are surrounded, are encouraged, both by the success of their missions, and the increase of interest which the Protestant population seem to manifest in their operations.

The last anniversary meeting appears to have been of much more than usual interest. We trust our readers will remember the many thousands of Romanists who reside on our northern frontier, within our own national limits, and beyond them in the Canadas, in their daily prayers, and by their donations to the treasury enable the Board to aid the society at Montreal every year increasingly, till the needed work of evangelization is completed.

We take the following statements touching the anniversary and the operations of the society, from the Abstract of the Report before us:—

"The Twenty-first Anniversary of this Society was held on 26th January, 1860,

in the Wesleyan Church, Great St. James Street. It is computed over 3,500 persons were present, while many could not gain admission. After a hymn in French had been sung by the pupils from Pointe aux Trembles, the General Secretary's Report was read. Resolutions were moved and addresses delivered. . . . The whole proceedings of the evening were deeply interesting, and marked by an earnest spirit of love for our French Canadian brethren, while an uncompromising testimony was borne against the tyranny and soul-destroying errors of Romanism.

"The Report read showed that marked progress in the work has been made during the year, and that a great and favorable change was rapidly taking place in the French Canadian mind.

"The Educational Institutes of Pointe aux Trembles may be considered the most important station, as well as the centre of the Mission; for here are situated the two large Educational Institutes where French Canadian youth of both sexes are trained in the principles of the Gospel, and from which a blessed influence is exerted even to the most remote portions of the country.

"The number of both sexes who have at different times during the year attended at Pointe aux Trembles is 156, viz: 97 boys and 59 girls. The present number is about 100. About two-thirds of the boys, who come from 41 different parishes, belong to Roman Catholic parents; the rest being the children of converts. The congregation, including pupils, amounts to 165, and the attendance on Sabbath averages 130, so that the



meeting there presents an encouraging aspect. The communicants number 30—being an increase of three over last year. A Sabbath-school is also held, and attended by all the pupils. Besides the Institutes at Pointe aux Trembles, there are two local schools, at which 80 children are taught.

"The Report gives full details of the other departments of the Society's operations, viz: *Evangelization and Colportage*. There are twelve stations where colporteurs, evangelists, or pastors reside, serving as centres, from which they diffuse the influences of the Gospel. . . .

"The financial statement shows that during the past year the receipts have been \$11,816. The expenditure was \$11,418, including \$4,905 for education, \$893 for evangelization, and \$3,036 for colportage. The debt due the Treasurer is \$1,178. . . . .

"The Rev. Robert Wallace, Free Church Minister at Ingersol, C. W., has been appointed Corresponding Secretary and General Agent, and is warmly recommended to the churches and the friends of the cause.

"The following is a summary of the year's operations:—There are 29 male and 4 female missionaries, besides several of the wives of the missionaries, who take an active part in the work. The number of communicants has increased from 95 last year to 117, and meetings are held on the Sabbath in twelve different places. The circulation of the Scriptures and the distribution of tracts have been increased to an unprecedented extent, viz., to about 500 copies of the Scriptures and several thousand tracts.

"It is the universal impression of the missionaries that the power of the Romish priesthood is on the wane in Lower Canada. The French Canadians begin to think for themselves, and to appreciate and impart the benefits of education to their children. There is also a far more favorable feeling towards the missionaries, and a greater readiness to receive and hear them.

"Since the commencement of this Mission, considerably more than a thousand souls have embraced Protestantism, and more than 800 youths have received a good secular and religious education, who, with scarcely an exception, have embraced Protestantism, and are letting their light shine with more or less distinctness before their benighted countrymen."

#### IRELAND.

The revival still continues in Ireland. Though it has been more marked and has shed its benign influences more extensively in Protestant than in Papal districts, still many Romanists have come under its power, and have given credible evidence of genuine conversion to Christ. It has of late visited several Papal districts, and the friends of evangelical religion are extremely anxious now not only to continue the missionary labor that is performed in them, but to increase it. Many doors of usefulness, which for long years have been closed, are now thrown wide open to gospel means. The fields are "white to the harvest," and all that seems to be wanting, in order to gather fruit to eternal life, are the proper laborers. Whence shall they be obtained?

We are told that missionaries may be obtained in the island itself;—that many competent and every way suitable men are there, who are ready and even longing, to be employed in the work. But whence are the means to come by which to support them? In the circumstances, we feel constrained to repeat our earnest entreaty that the friends of Ireland will furnish us means for the work. If they will do that, we engage without delay to send a reinforcement into those interesting fields, to gladden

the hearts of God's people who are there, and to save many that are now perishing amidst the delusions of Romanism.

We are happy to assure our readers that our missionaries in that island are not only industrious but successful in their appropriate work. Many will look to them, through eternity, as the instruments of their salvation. Many a deluded and wandering Romanist, who all his life long had looked to the priesthood and the Virgin Mary for salvation, but found no comfort nor even relief to his guilty conscience, will bless God that he fell into the company and enjoyed the instructions of some missionary of the AMERICAN AND FOREIGN CHRISTIAN UNION, who directed him to the Lord Jesus Christ, whose blood cleanseth from all sin, and by whom he received the atonement.

There is much encouragement to work now for Ireland; and we will hope that some who may read these lines, and to whom God has given the ability to do it, will send liberally to the treasury for that land, before the harvest season shall have passed away.

Concerning the labors of our missionaries in that island, the continued progress of the *revival* there, and the desirableness of increased efforts on the part of Americans now to secure the reformation of all Ireland,

THE REV. DR. HEATHER,  
of Dublin, in a brief letter to us, under date of January 4th, says:—

“The enclosed journals were read at the meeting of our committee this morning, and I am directed to have them forwarded to the ‘Board of Direction,’ through you. They will, doubtless, impart the pleasure to you that they have done to us, especially Mr. Liddy’s.

“I am happy to inform you that the ‘Hibernian Bible Society,’ and the ‘Dublin Tract Depository,’ by *large grants* have enabled me to meet the *numerous and urgent* requests made by our agents on our Committee for Bibles and religious tracts, to supply the unprecedented demands of their districts.

“Under date of December 23d I wrote you respecting the *religious revival* in this island, which, I am rejoiced to say, continues *with increasing depth and power* in several of the districts first visited by it, and also it has recently penetrated some of the *Popish counties* with glorious effect. The converts from Romanism become more numerous as it rolls on. The priests are daily more violent in their opposition to it, and many of the intelligent Romanists are impressed with seriousness and a spirit of inquiry regarding it, while we think that a great work of spiritual emancipation has got in amongst them. Will you *urge* the American Christians to come *promptly* forward in prayer and contributions, to enable you to increase the number of your agents here, so that you may contribute a larger aid in regenerating Ireland?

“I am desirous to present the affectionate regards of our Committee to yourself and the ‘Board of Directors,’ in which I most cordially join.”

We subjoin a few extracts from the reports of some of the missionaries who labor in Ireland under the direction of the Board. It will be seen by a perusal of them, that they have much encouragement. They are laboring amidst revival scenes. We give first an extract from the report of

MR. MORRISON.

He says:—

“Thursday, 1st.—Walked six miles, visited ten families, and held a meeting in the evening. Two Roman Catholics appeared deeply affected under the word. They have attended all our meetings, and appear resolved to serve the Lord.

"2d to the 4th.—Held three meetings. At one of them 500 attended. It was an extraordinary time. Fifty persons were stricken down under a deep sense of guilt, and many of them found peace. One Roman Catholic girl was made very happy in the love of Jesus, and stood up in that large assembly and said: 'I was brought up in darkness, but now I feel the Savior to be mine; I know that Jesus has washed me in his precious blood.' Her experience had a wonderful effect on the people. Monday, 5th, held a meeting at Oliver's Hill. 100 attended. Three persons found peace with God.

"From the 5th to the 12th, held several meetings. Walked thirty miles and visited many families.

"From the 15th to the 24th, walked fifty miles. Notwithstanding the great storm of frost and snow, I had large congregations every night. A Roman Catholic girl was stricken down under a sense of sin. Her cry for mercy was very affecting. I believe the Lord has blessed her with a sense of pardoning love.

"23d to the 30th.—Held six meetings. A Roman Catholic woman who was greatly opposed to this revival, said, 'I hope the Lord will strike me dead if ever I take the revival,' as she called it. But at a meeting on the 25th the Spirit of the Lord arrested her. She was prostrated by his influence, and constrained to cry for mercy. 'She came to mock, but remained to pray.'"

MR. KEANE.

We take the following from the journal of Mr. Keane, who labors in Galway:—

"Thursday, December 8th.—I visited the greater part of the week in company with Mr. Bradshaw. Some days our visiting was very encouraging. We had from twelve to eighteen conversations daily, almost exclusively with Roman Catholic parties.

"The total number of visits during the week was seventy-two, of which fifty were paid to Romanists.

"Friday, the 9th,—We visited none during the day, but in the evening held a meeting near the town, at which Mr. Bradshaw preached. We were assisted by the man at whose house the meeting was held, and who, though he holds a public situation, is actively engaged in the cause of the Lord. He has recently come to Galway from the scene of the revivals in the north, and is full of hope and zeal regarding a similar work in Galway."

MR. BRADSHAW.

Mr. BRADSHAW, the missionary to whom reference is made by Mr. Keane, says:—

"Some annoyance and persecution have been experienced at the hands of Roman Catholics during the month; but, on the whole, this closing month of the year has been full of encouragement and promise.

"Romanists in this district appear to have grown more tolerant, even while Ultramontanists of their church have been disgracing other parts of Ireland with their intolerance, bigotry, and treasonable speeches at their 'sympathy-for the-Pope'-meetings, which have been or are now being held in every important town throughout the country.

"Whether the one held lately in Galway will have a retarding effect upon our work, remains to be seen; but we have reason to hope that the people will continue willing to hear and talk about the truth, and the means of salvation as set forth in the Gospel.

"One thing is clear, that if our means of access to the people continue to increase, the year upon which we have entered will enlighten multitudes; and as the promise is, that 'the word of God shall not return unto him void, but accomplish that which he pleases, and prosper in the thing whereto he sends it,' our belief is, that good must be the result of our labors to spread the knowledge of the truth."

MR. LIDDY.

The following extracts are from the



journal of Mr. LIDDY, to whom Dr. HEATHER refers in the preceding letter :—

“Thursday, 1st, and Friday, 2d.—Visited in the vicinity of C—. Here I can go into almost any family and talk to them about their souls. Our meeting to-night was largely attended; several of those present were happy in the Lord, a few of whom have lately come from Romanism. I remarked one young man who had been brought up in the church of Rome, and without any person to instruct him except a sister, who had lately been converted and was reading the Bible. This boy seemed to drink in every word that was said.

“Saturday, 3d.—Traveled part of the way to L— by car, where I had an opportunity of visiting a number of families, many of whom, up to a late date, went to no place of worship. One woman, requested me to pray for her, while the tears rolled down her face. In the course of conversation, I asked a Roman Catholic family what place of worship they attended. The mother said: ‘God help us! we seldom go any place: sometimes to mass, but the *priest* never comes near us, because we are poor.’ Returned the same evening to my lodging.

“Sunday, 4th.—Walked to C— H—, where I had a meeting published. I had several meetings in the same place, but none so delightful as this. The greater part of the people present were either happy, or seeking after pardon of sin. In the afternoon I held a meeting about two miles from the former: it was largely attended, many coming a distance of several miles through the rain.

“Monday, 5th.—Roman Catholics in this place generally receive my visits thankfully. Our meeting to-night was large.

“Tuesday, 6th.—About two miles from the above-mentioned place I visited a number of poor families, willing to hear and thankful for my visit.

“Wednesday, 7th.—Traveled to R—, where I had an opportunity of conversing

with those lately converted. Our meeting to-night was in a large barn, no other house convenient being large enough to contain the people. The night was piercing cold, yet no person complained, except a few outside that could not get in. There were a number of persons pleading with God for mercy, remaining upon their knees for a length of time. There is a great change for the better in this part since I first visited it. At an open-air meeting, not far from this, a young man put from his pocket a book of legerdemain, with other infidel books, which were found on the grass after the meeting separated; while he sought, and before the meeting separated, found mercy, and is now reading the Bible.

“Thursday, 8th.—Visited, in and near C—, a number of families living by their industry. I will not easily forget the joy that beamed in the countenance of a Roman Catholic girl who had lately been converted, while I talked with her on spiritual subjects. She seemed very happy, and thankful to hear the truth.

“Friday, 9th.—Traveled about five miles to B—, where I visited ten families living in little houses round the B— mountain. Held a meeting, and there were about one hundred persons present who seldom have an opportunity of hearing the Gospel. A number of those present remained seeking mercy till a late hour of the night.

“Saturday, 10th.—Held a meeting in S—, about five miles from the former place. Here also God was pleased to meet us in mercy: a number of people, assembled in a large school-house, heard with attention what I had to say to them. One man, who would formerly have cursed his clergy to his face, and any person professing religion, sat listening attentively, with a long stick holding it with both hands. About two months ago he would have frightened the people coming in, but to-night there seemed not to be a more sincere person in the house.

“Sunday, 11th.—Held a meeting in the same place. The house was crowded

with both Roman Catholics and Protestants. Seldom have I felt more of the divine presence. While some cried aloud for mercy, others, on receiving the blessing, shouted aloud for joy. One Roman Catholic boy after pleading with God in prayer for nearly two hours, was made very happy, and shouted aloud the praises of God. This boy the priest threatened to whip, but Roman Catholics generally care little for the threatenings of the clergy when they are converted.

“Wednesday, 14th.—Had several profitable conversations with Roman Catholics, generally giving their assent to what I say. A Roman Catholic man said this revival must be of God, for some of my neighbors who have been converted were wicked swearing men, and are now singing God’s praises. Held a meeting in N—. There were a number of old men and women seeking mercy, and four persons received the blessing of pardon. One man, aged about sixty years, told the people that God for Christ’s sake had pardoned all his sins, and encouraged others to seek the same Savior. At a late hour with difficulty I got the people to go to their homes.”

#### FRANCE.

EVANGELICAL CHURCH OF LYONS—LETTER  
OF REV. C. A. CORDES.

*The missionary work divinely prosperous—efforts of Romanists to proselyte Protestants—a striking case of importunity and effort to separate a child from her Protestant mother—a case of Romish bigotry—place refused to a young woman because she was a Protestant—persecutions endured heroically—conversions—additions to the Churches, etc., etc.*

“LYONS, 9th Jan., 1860.

“THE REV. DR. FAIRCHILD.

“DEAR SIR:—We are preparing our half-yearly report, but are anxious in the meantime to supply a little information concerning the work at Lyons—the Lord’s work, not ours, most evidently. The labor no doubt is our part; He graciously wills it so—the labor of tilling and sowing, and the joy of gathering in the sheaves; but what would those sheaves

be, but straw and stubble, if he did not send ‘the early and the latter rain,’ and ‘make His doctrine to drop as the rain, His speech to distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass, nor cause the tender grass to spring out of the earth by clear shining after rain!’

“And if this be visible at all seasons, it is most manifest in times like the present, when winds and tempests are being hurled over the field, such as might well wither and crush many a tender blade, yea, even a ripening ear, if not mightily upheld and protected!

“One of these ‘tender blades,’ Mrs. L., abandoned by her husband, and forced to seek her own and her young daughter’s sustenance painfully by the labor of her hands, is discovered by a zealous member of a Papistic propagation society, and taken under his protection. He benevolently affords her a lodging *gratis* in one of his premises, where, however, he soon makes friendly calls for religious conversation, in which he gradually let out his benevolent desire to increase the measure of his assistance by—relieving the poor mother of the charge of her little daughter! The child, instead of remaining a heavy burden to an almost widowed mother in poverty, would, he thinks, be herself relieved as well as her parent, by her entering a female institution, where every care—especially as to religion—would be had, every want supplied, every reasonable desire accomplished, etc., etc., etc.—and all gratis! You may imagine the feelings, the anguish bursting up in the poor mother’s heart, at the idea of a separation from an only, a beloved child, the last maternal comfort and hope in her day of trouble; and you may represent to yourself also with what indignation she rejected the proposal to have the only loving heart in her unhappy family wrenched from her own bosom, with which her child was entwined by the two-fold ties of nature and distress!

“But Popish bigotry is inexorable. No cry of distress, no anguish of nature,

are admissible as pleas at Rome, as Mortara has shown for the thousandth time. Prayerful resistance is the only way of escape; and our friend found it. The Jesuit insisted by frequent demands, to which finally threats of legal proceedings were added. But the pious mother prayed and resisted, and is now, through mercy, free! Fearless as to temporal consequences, and consulting her own and her dear child's moral and spiritual interests alone, she left an apartment for which she would have paid too dearly by her daughter becoming a nun, and herself a childless widow as well as an unfaithful mother.

"And although her bread is scanty, yet she obtains it and enjoys it, and shares it with the child of her bosom; and under the paternal regard of Him who has said 'Seek ye first the kingdom of God and His righteousness, and all other things shall be added unto you.'

"B—, a concierge, (doorkeeper,) and denounced to his landlord as an attendant at evangelical worship, was admonished by the latter to break his connection with heretics, but he refused, and was then threatened with expulsion from his place. He still resisted, and pleading his *ten years'* faithful service, asked whether there was any reproach attached to his character and conduct as a servant. The answer was most satisfactory in this respect; no complaint was uttered, but on the contrary the master gave him an excellent testimony, but at the same time added a practical and most cruel confirmation of his threats, by giving the poor Christian *his dismissal*, as an incorrigible 'HERETIC.' This faithful Christian is now seeking how he may earn his daily bread in any honest way he may find.

"These are specimens of many, very many, instances of self-denying faithfulness, one of which we would add, however, as having just occurred in the case of a poor orphan girl being about to enter into a respectable family as maid servant at 450f. wages a year, (very superior condition,) when everything else

having been satisfactorily settled, the question was asked—'*What is your religion?*' 'I am an evangelical Christian.' 'But you will surely have no scruple to become a good Roman Catholic, such as we are?' The poor girl, grieved in her heart at a proposal, which the instant it was rejected would destroy prospects in which she had delighted, and the moment it was accepted would take away her peace of heart and conscience—did not, however, hesitate as to the alternative, and, determined not to sacrifice her conscience to her prospects, she refused and lost the place. She is now serving in a very inferior condition and in a laborious service, but enjoying the comfort graciously awarded to a faithful sacrifice.

"The same honest resistance continues to characterize the manner in which our friends treat the insinuations and offers of aid of every description, by which the zealous Romish propaganda are pursuing their labors of temptation. And we are happy to record once more that far from retreats and apostacies as resulting from those labors, we have had the happiness of inscribing, within the last three months, the return and reintegration of three, who, having been formerly members of the Church, had incurred its censure—now removed—besides fourteen added as *new members* to the Church. Almost *all were formerly Roman Catholics*, and one of the three first-named (re-installed) has been a very zealous Romanist, and whose present firm convictions are instrumentally due, in part, to the duplicity, calumny, and dishonesty so liberally employed in support of the errors and impostures of Rome.

"As mentioned in the beginning, we hope soon to have the pleasure of addressing to you our general circular,\* but we cannot dispatch this letter without reporting an occurrence, which, though not officially connected with *our* stations

\* The circular is received. Its contents are highly interesting. Extracts from it we hope to make hereafter. Ed. of A. & F. C. U.



of evangelization, has called for our prayers and aid as Christian neighbors.

"Mr. F., one of our dear brethren, and minister in the Department of Isere, having received an invitation numerously signed, went to preach at S— M—, a Roman Catholic borough. He was received by the Maire, and several other members of the municipality, and conducted, processionally, to a barn prepared for the service; and here he had the satisfaction of proclaiming the Gospel to 340 most attentive hearers, who, after having listened with edification to his discourse, reiterated their call for evangelical preaching—and henceforth statedly and regularly. Through the aid afforded by neighboring friends and ministers, (ours included,) the services are being continued, and, we trust and pray, *will* be, thus provisionally, until a stated minister may be established in the place.

"Meanwhile another and similar invitation has been addressed to our friend, by means of a personal deputation, from another borough in the same district, thirsting for evangelical instruction. The deputation were bearers of a letter to the Bishop, beginning with the following lines:—

"Sir, it is said you are appointed to feed the flock, but I must tell you it is my conviction you understand nothing about it,' etc.

"These also are openly affirming they will have nothing more to do with Roman Catholicism.

"We had, last Lord's day, no less than *twenty* different services in the various quarters of the town—*twelve* of the services in the Central Chapel. During the whole of this week we have had services every evening, with *special prayers* for the outpouring of the Holy Spirit of God upon all civilized and all heathen lands. This call for Christian prayers universally has originated in a very distant heathen country.

"May we be favored to witness and experience rich and abundant answers to this great 'concert of prayer' everywhere!

"With thankful acknowledgments of the receipt of your interesting monthly magazine, and with warm recommendations of our work of evangelization to the benevolence of your honored committee, I remain, my dear sir, yours very affectionately in the Lord,

"C. A. CORDES.

"P. S.—Pray forgive numerous corrections: time will not allow my rewriting the letter. One of our friends, a workman in a large dyer's establishment, has just sold among his fellow-journeymen (Roman Catholics, and unacquainted with the Gospel,) *one hundred and six* copies of the *Almanac de bon Comeis*, a most excellent Christian publication."

#### BELGIUM.

A few years ago there was but one Protestant or evangelical church in Belgium. There are now between thirty and forty such churches, and a population of at least *ten thousand* professed Protestants. This growth is the result of missionary efforts, especially those which have been put forth comparatively recently.

With Belgium there are many halloved associations which endear it to Protestants, though it is now and has long been most intensely Papal in its policy and preferences. The ashes of Tindal, the translator of the Scriptures into English, rest there, and there also some of the first martyrs of the world-renowned Reformation sealed their attachment to the Gospel by their blood. We should rejoice to see that kingdom brought to the knowledge and acknowledgment and love of the truth as it is in Jesus, and can not but regard the present state of things connected with the work of evangelization with it as promising much for the future.

The desire for evangelical laborers there, is extending on every side. And now the good influence of Protestant ministers, colporteurs, Bible-readers, and teachers is beginning to be felt and appreciated in a manner before unknown, by large numbers even of the higher classes of the people who still are nominal Papists. Now is the time, therefore, when aid extended to the Evangelical Society of that country will be of much more than ordinary benefit. Our Board have forwarded a remittance to the treasury, but they hope to forward an additional amount in a short time.

The encouraging progress which the work of evangelization has made in Belgium, and the embarrassment that seems to threaten the officers of the Society if pecuniary assistance is not speedily furnished them, may be seen by the simple, straight-forward, and affecting letter which we subjoin, from the pen of the Rev. LEONARD ANET, of Brussels, who is an earnest and efficient member of the Board of Managers. A perusal of this letter, we think, is all that the friends of the cause who have means to aid it, will need to lead them to send their brethren in Belgium generous and substantial help. Let us suggest that what is done for that field this season be done quickly. We shall be happy to convey to the Society whatever may be entrusted to our care.

REV. L. ANET'S LETTER.

*Courteous acknowledgment — deficit of the Treasury — amount needed — none able to advance funds — liabilities incurred by extension of the mission — new stations — other stations — state of things in the kingdom, etc., etc.*

"BRUSSELS, Jan. 10th, 1860.

"REV. DR. E. R. FAIRCHILD.

"DEAR AND HONORED SIR:—We hope not to intrude in coming again to call

your attention to the wants of our work. You know as well as we do, although not perhaps by experience in receiving as ourselves, that one is happier to give than to receive; and consequently that he who knocks and asks accomplishes a harder work than he who opens and gives.

"You have given us so many proofs of your liberal sympathy, you have used so much gratuity with us, that we come to you with great simplicity and confidence, fearing not to be rebuked at all.

"At this moment, the *deficit* of our account is £400; and we want £1,000 *every quarter* to furnish our expenses, the budget of the whole year being more than £4,000. If we do not look to the end of the current quarter with a painful anxiety, we feel, nevertheless, the necessity to make known our situation to our generous benefactors. We shall add that, as you are already aware, we cannot get on with considerable debts, because nobody amongst us is able to make us considerable advances. Therefore we are obliged to call for aid when other societies in similar circumstances can wait.

"The bad state of our funds is essentially the consequence of having *enlarged our sphere of action*, and *increased the number of our laborers*. Within about eighteen months, we have established *three new stations*, under the care of *three ministers* of the Gospel: one at Namur, one at Houdeng, a populous and industrious county in the province of Hainant, and another at Giregnée, six miles from Liège.

"We have organized *two new schools*, placed a *second minister* at Liège, and engaged *four new colporteurs and Scripture-readers*. We have hired places of worship at Louvain, Theux, Chératte, and Verviers. The increasing of our Flemish audience at Brussels has obliged us to take another place of worship; but the appropriation and furniture cost us about £40, and £32 are added for the annual rent.

"Therefore you may understand, dear and honored brethren, that our expenses

are greatly augmented, and we are constrained to apply to the generous friends of the evangelization of this kingdom.

"If we were asked why we have enlarged so much the field of our operations, we would answer: THE LORD HAS POINTED IT OUT AS A DUTY! The religious wants manifested in a remarkable manner have led us to go on. Devoted friends, who visited us, have exhorted us to engage new laborers, saying that it is generally felt that we ought to give more extension to our labors.

"We can add that all the enterprises we made during the last *five years*, have been marked with the Lord's approbation, and those which are recent promise solid success for the future. Therefore we are persuaded we have done nothing but to accomplish a pressing duty.

We must say, besides, that the state of this kingdom—the development of infidelity and materialism on one side, and on the other the favorable dispositions toward the Gospel of an important minority, and the state of Christendom—these innumerable conflicts *dans tous les courants de la pens e*, and the general *expectation* of serious events and dreadful catastrophies, all which is a powerful voice repeating to us the thought of the Master: 'We must work while it is day; the night cometh, when no man can work.' And we feel ourselves constrained to labor, and we earnestly pray for the means of extending every branch of the work confided to our hands.

"Then, honored brethren, be so good as to give us aid according to the resources given to you, and accept the expression of our gratitude for what you have done in favor of Belgium.

"Peace and joy be to you in the fellowship of the Lord.

"For the Managing Committee,

"LEONARD ANET."

#### SARDINIA—THE WALDENSES.

LETTER OF REV. DR. REVEL.

*Delay of response—aid acceptable—the Table likely to be embarrassed—further aid desired—missionaries called for in new and im-*

*portant fields—a missionary already in Florence—an additional one asked for, and sent into Tuscany—a letter from Tuscany about the state of things at Pisa and Leghorn—the people desire Waldensian laborers—the Table, watchful of providences, have stationed laborers in most of the important cities of Central and Northern Italy—the cause flourishes—now is the time to labor for Italy's redemption and conversion to Christ.*

"LA TOUR, Feb. 6, 1860.

"REV. DR. FAIRCHILD.

"VERY DEAR SIR AND BROTHER:—Circumstances which I could not control, have prevented my answering immediately your kind and brotherly letter of December 20th ult. I am persuaded that you will have the goodness to excuse my delay, while at the same time I beg you will accept, and present to your colleagues of the Committee, of the AMERICAN AND FOREIGN CHRISTIAN UNION, the expression of our sincere and lively gratitude for your recent donation, and also for the christian sympathy and generous aid which you continually extend to us.

"You will receive almost at the same time as these lines a printed statement of what we have done, and are still doing, for the advancement of the kingdom of God in Italy. The report is confined to our operations since the meeting of our Synod in May last. You will not fail to notice, that there is quite a considerable balance against us, and that our means are by no means adequate to carry on successfully the work of evangelization; and as we have not among us men rich enough to advance funds to our society, we have reason to fear that unless we receive timely assistance from those excellent friends who hitherto have so generously aided and encouraged us, we shall find ourselves, by the end of March, in very serious embarrassment.

"Notwithstanding the lack of laborers, which we feel every day more and more, we have recently decided to send into Tuscany one of our regular ministers, taking him away for the time being, from the Turin station. We have already a minister in Florence, but we have been



unable to withstand the earnest solicitations of our christian friends, and have yielded to their wishes in sending a second to Pisa and Leghorn. I will here transcribe the words of a brother and warm friend of the cause of Truth in Tuscany, where he labors faithfully.

“‘Had not a press of business prevented, I meant to have written to you sooner, to enforce Dr. S——’s request for Waldensian agents at Pisa and Leghorn. I take it for granted that Mr. C——, keeps you posted up in all the movements that are going on here. He is making a cause here, and laying the foundations of a strong Vaudois interest in Central Italy. But I write alone about Pisa and Leghorn, at the present.

“‘From what I hear, you seem to comprehend our position even better than we could have expected, and to have thrown yourself heart and soul into our project. You have acted like yourself, with energy and cordiality. Whatever comes about, you may depend on our doing all within our power to hold what we have gained for you. To us it is marvelous that such an opportunity should have turned up—it is marvelous in our eyes—it is God’s doing. Such an opportunity occurs but rarely in the lives of men, or the history of churches; and our only and earnest prayer to God, has been that the Vaudois church might realize its position.

“‘It is entirely owing to Dr. H——, that a Plymouth meeting, like that of Florence, has not been inaugurated at Pisa and Leghorn, with all its succeeding babyism, confusion and evil. Now at Pisa, where the heresy we all dread showed itself strongly at first, all cry out for a Vaudois pastor. He would be welcomed literally with open arms, and find not only plenty of interesting work, but men and women to assist him in every way under his direction. You can estimate in a strategic point of view, what a power a chain of Vaudois churches in Tuscany would give you, supported as you are by all government authority, and coming with a prestige at this moment from Sardinia. Entrenched here in strong positions, you can look with hope over the whole Peninsula as the sphere of labor which God has given you.

“‘The very prejudices and fault-finding arises, oddly enough, out of the fact that you have suffered so much for Christ, for Italy, for God’s cause on the earth, a reason to my mind for ascribing

a hereditary honor to the Vaudois. But you are hated, not for your Father’s sake but for your own, and yourselves must refute the calumnies by your presence, your principles, your action among the Tuscans. And here is the opening presented. H——, and I will do our best, will move heaven and earth rather than let slip the occasion.’

“‘It is clear to any one who is attentive to the calls of God, by the means of his children, of circumstances and of other manifest signs of the divine will, that we have a work to accomplish in Tuscany. We have, therefore, at this moment, evangelists in the most important cities of Northern and Central Italy: at Turin, Alexandria, Nice, Genoa, Milan, Pisa, Leghorn, and Florence, we have important stations.

“‘In all those cities, congregations are increasing, and there is a prospect of greater increase since the recent encyclical letters of the Pope at Rome. It becomes every day more manifest that the great questions which are agitated among nations, and in the cabinets of princes in Europe, have for their *center* a religious question. It behooves us, therefore, to sow broad-cast the good seed of the pure Word of God, in this vast field ploughed by human passions, and God will, in his own good time, send the fertilizing rain of heaven. Then will the seed germinate and grow, and bring abundant fruit to the praise of God’s glory.

“‘Pray for us and come to our relief as you have heretofore done.

“‘Receive, dear American brethren, who labor with us in the vineyard of our blessed Lord, the sincere and affectionate assurances of regard of, yours in Christ,

“J. P. REVEL.”

The Report of the Table referred to in the preceding letter, was received in due course of mail. We have perused it with deep interest, and beg to assure the brethren at La Tour, of the sympathy of the Board of Directors, in all their trials

for the Gospel's sake, and of their joy in all the success that has attended the efforts of the Table. We shall hope to give our readers a synopsis of the Report in a future number of the Magazine.

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## HOME FIELD.

As usual we now proceed to submit matters collected from the Home Field. And we cannot refrain from saying that we are gratified with the zeal, earnestness, fidelity, and success that distinguish the laborers in general within this territory. Not that the missionaries, at all their posts respectively, suffer no depressions, meet with no difficulties, know no self-denials; for these things are common to them, and as human nature is constituted, seem inseparable from their work. But these things do not turn them from their course, and by the Divine favor resting on their efforts, they are given a measure of success that is very encouraging.

The labors of our missionaries in this field are mainly among the humbler classes of society, and not adapted to strike the minds and attract the gaze of the busy and thoughtless multitudes around them; but their practical influence in the long run is of importance too great to be easily over estimated. From the working classes of our population, from the humbler circles, often come those who in adult years, become the controllers of our public affairs. The agency that will go down to them and impart Divine truth, that will divorce them from a vicious and unprincipled life, and lead them to revere the name and word of God, and become good citizens, is of more value to us as a nation, than millions of merely earthly treasure.

The missionaries who perform this service need the sympathies, the prayers, and efficient support of their brethren. These, we take it, they will have in proportion as the Christian community see them in their respective fields, follow them in their daily efforts, and come to understand the details of their operations.

It is no ordinary mission on which they have entered. We would be glad to have our readers bear this in mind. It would be easy, comparatively, for them to labor with Protestants, however vicious and degraded. They would there find, in every circle, the conscience trained, at least in some degree, and a ready acknowledgment generally, of the authority of the Holy Scriptures as a rule of faith, and some respect for the claims of evangelical religion: but with those to whom they are sent, the Bible is practically of no authority—the conscience is untrained, and Protestants, religiously considered, are held in utter contempt, and looked upon with hatred and abhorrence; and they and their mission are consequently often sternly resisted. But notwithstanding these adverse matters, and the encouragement the people have by the Romish hierarchy to resist every approach of the Protestant colporteur, Bible-reader, or evangelist, and to burn every tract and copy of the Bible which may be given them or left in their houses, the missionaries do gain access to them, and win many, very many of

them to the truth, and to the Lord Jesus Christ.

For this we devoutly thank God, and call on our fellow-Christians to rejoice and be glad; and we ask that prayers for the greater success of the work may go up to the Mercy Seat, from private and family altars, from the monthly concert, and the great congregation in the public sanctuary throughout all our land. In that event we may hope to see still greater things, and more cheering than we have yet witnessed at home, in our Sunday and Industrial schools, and among the adult Papists in connection with our labors, though we have already witnessed much over which angels doubtless have rejoiced, and thousands and tens of thousands of good people on earth are glad.

#### IRISH MISSION IN LOUISVILLE, KY.

REV. J. M'DEVITT, MISSIONARY.

*The missionary very much engaged—reasons of it—Magazine—formation of a new benevolent society, etc.—Romish persecutions—a hard case—priests attempt to get a convert back—offers, etc., etc.—the convert firm—state of the Sunday and Industrial schools, etc., etc.*

"The past has been one of the busiest months I have had for some time. This has arisen chiefly from *three* causes—one is that I have spent a part of several days canvassing for subscribers to our Magazine.

"Another is that the ladies of this city have formed a benevolent society to aid the poor, sick, and otherwise afflicted, who are destitute; and as they did not like to go alone to the places of want, and it was supposed that I knew more of the condition, wants, etc., of the poor than most people, they desired my co-operation, which I felt it was proper to grant, for it seemed to me that it could not fail to result well for our cause. It would make it more widely known to those who will not hesitate to aid the

Agent of the Society in his regular annual appeal for funds, and it would introduce me to families who until now have ever been the enemies of the truth, but who when they see fuel, food, and raiment brought to them by the very person they were taught to hate, their hearts will be more disposed to listen to *the truth* and to receive it joyfully.

"My last reason is that I might more effectively carry out the work committed to me by the Society.

"I am here met continually by the enemies of all truth and righteousness, (the priests,) and by their secret persecution. A case of persecution recently occurred here which I will briefly relate.

"A Romanist family, several weeks ago, came to my Sunday-school and also to the Industrial Sewing-school, having heard a good report of us from some friends among whom they lived. When the priests learned that they were coming to Sunday-school, they visited them, trying to dissuade them from coming, and urging them to the *confessional*: but it was to no purpose. The priests then sent laymen to them several times, and as the family is poor, the laymen offered them many things if they would go back to the Popish school. They promised to send them a barrel of flour, and a stove, etc., but the mother said to them,—

"'You have no religion, for when I did want, no one of you came near me; now you come when I want you not.' (A Romanist took away the stove from that family in the coldest weather we have had this winter, but our fast friend Mrs. P——, sent them another in the place of it.) 'I will always send my children to the Protestant Sunday-school, and as for the *confessor* and *confessional*,' looking and pointing up to heaven, she said, '*my confessor is there*,' and then laying her hand upon her heart she said, 'My religion is *here*, and *not* in the *confessional*, so go away; I do not want you.'

"The Lord has kept this family steadfast in the truth, notwithstanding the bitter persecutions to which it has been subjected. This case may represent almost all cases of converts to Protestantism.

"But when such ceaseless persecution



exists, you will naturally ask, what are our prospects, and what our success? Praise be to the Most High, for in this regard we can give a good report. The work bears the evidence of the Master's presence and favor with it. At a meeting of the female teachers of the Industrial School, (many of whom teach on Sunday also,) it was resolved that we should seek a larger room, as our room was now so crowded that it could not hold the pupils. Our afternoon Sunday-school also is so full, that we cannot find room enough to seat the children. This is good evidence that God has favored us in our work.

"My outside mission school, which Mr. Avery superintends, averages about eighty scholars every Sabbath, and as it is in a very destitute neighborhood, it has the sympathy and prayers of God's people for success."

"I have made about sixty-seven visits on account of the magazine, about two hundred directly for my missionary work, and a good number with the ladies to the poor and destitute. I have held several prayer meetings in private houses, and I always try to read the word of God and pray in all the families I visit. I have distributed *five* Bibles and *four* Testaments, and about *six hundred* pages of tracts, besides some other good moral and religious reading."

In a note received since the foregoing came to hand, Mr. McDevitt gives us the following cheering information concerning the work in which he is engaged. He is not alone, but has an active company to help him. May the Lord increase the success by which the efforts put forth is attended:

"In our 'Industrial Sewing-school' are now over *one hundred* children, and *four-fifths* of these are Romanist children. The same is true of our afternoon Sabbath-school. For the last few Sabbaths we have had to separate the school, and take another room adjoining, in order to accommodate all the children who have

attended. On the last Sabbath, at the school where Mr. Avery superintends, we had ninety-five children! Thus you see, and the friends of the cause can see, that the Lord is magnifying his work here and blessing it. To Him be all the praise."

#### IRISH MISSION IN ST. LOUIS, MO.

The Romish force in Saint Louis, numerically and in many other respects, is very strong. Its church edifices, school-houses, and other establishments, are numerous and imposing. From a consciousness of its strength, with the hope of success in impressing others with an awe of its power, demonstrations have occasionally in times past been made by it, utterly at variance with the notions of Americans and the public welfare. The freedom of speech, the sanctity of the sabbath, and the public school system have met the shocks of Priestly assault from time to time, though the desired end of the assailants has not been effected. The state of things, however, has demonstrated the necessity and importance of efforts to bring the gospel to the masses of the Papal population in a manner more direct than by the ordinary channels.

Our missionary there, Mr. Thompson, has been encouraged in his labors, and we cannot doubt that the success which has attended them, and the numerous cases which he finds of persons who gladly receive the Gospel when it is kindly offered to them, will animate and strengthen the evangelical Christians of the city in their purposes of good toward the Roman Catholics, through the mission which is now established for their benefit.

We are gratified to know that in

the Sabbath and Industrial Schools, which have risen in connexion with Mr. Thompson's labors, a large number of children of Romish parents are collected, and taught the fundamental truths of the Gospel. And we trust that the "Industrial School" which was suspended in the winter, in consequence of the dampness of the house in which it was held, will be soon re-opened, as the winter is now past, the season of the year becoming more pleasant.

The Board look with a great deal of interest to the mission in St. Louis, and trust it will receive such sympathy and patronage from the evangelical churches there as to justify its considerable enlargement at an early day. Instead of one missionary and four or five Sunday and Industrial Schools, a score of missionaries, and a corresponding number of schools could be usefully employed in seeking the spiritual and religious welfare of the many thousands of Papists who are congregated there, very many of whom have not a copy of the Bible and know not the way of life. How long shall they thus live? In his report Mr. Thompson gives many interesting incidents:—

#### REPORT OF MR. T. C. THOMPSON.

*The missionary visits public institutions—various cases of interest—an invalid trusts in Virgin Mary—the Bible wanted—the doctrine of the Immaculate Conception looked for in the Scriptures in vain—opposition to public schools, &c.—the missionary ordered out of a house, but received gladly elsewhere—wants supplied, &c.*

"Since my last report I have visited the City and Marine Hospitals in company with another missionary. We distributed there six packages of tracts and conversed and prayed with the inmates as opportunity allowed. With very few exceptions, we were kindly received by all. Some were melted to tears, others expressed their gratitude in a very im-

pressive manner. We also visited the House of Refuge, Home of the Friendless and the Poor-House.

"A Romish invalid, whom I asked if he trusted in Christ, said he 'trusted in the Virgin Mary.' I told him Christ was the only Saviour and endeavored to lead him to him.

"In our visitings I find a good deal of interest manifested. Some are glad to have me converse and pray with them, others are desirous of reading with me the word of God. One man accompanied me to church and assured me that he would like to have his family attend. Another whom I visited was disappointed that I did not bring him a copy of the New Testament—another desired that I should come to his house and read the Scriptures to him. He had a book which was got up by Romanists explaining and enforcing the doctrine of the 'Immaculate Conception,' and asserting as authority for the same the writings of Peter and Paul. I read all the epistles of Peter to him, and asked if there was anything said there about such a doctrine? He saw there was not. I was ready to read the writings of Paul also, for the same end; but the man was satisfied from what had been read that an imposition had been practised by referring to the Scriptures for the support of that monstrous invention of Papal infatuation.

"There is much effort put forth here by Romish partisans against the public school system. Many children are kept from the benefits of the schools. But now all are not willing to be dictated to in respect to resistance of these institutions. Recently a Romanist said to me he believed that 'the public schools' were the best places to send children to, notwithstanding the priest had been round and warned such as sent their children to them that *they would be cut off from the charities of the church*. Many will still send to them and risk the consequences.

"A woman told me that she wanted no 'Orangeman' from the north of Ireland to tell her where to send her child-

ren, or anything else. She also told me to 'leave the house,' which I did, and extended my visits elsewhere. As I was known to some of her neighbors that circumstance made her still more determined 'to raise a fuss,' and make trouble; but I evaded the evil designed.

"The mother of a little girl that died recently was glad when I called at her house. I had for the child a little 'keep-sake,' and that made the parent still more interested—another little girl received something similar.

"One poor woman was backward in letting the real wants of her family be known. They had never been so distressing before; when the condition of the family was ascertained, relief was procured. I gave her temporary assistance, and requested her daughter to accompany me to a lady's house, where she received some clothing. The daughter has since attended the sabbath school. In the same neighborhood I was enabled to induce *five boys* of Romish parents to come to sabbath school—I have also made it a part of my duty to talk with boys who spend their sabbaths on the public grounds.

"I may say in regard to the mission that I have been blessed in it thus far beyond all my expectations, and I desire for it now and at all times to acknowledge the protection and sustaining grace of God."

In other communications Mr. Thompson gives additional incidents, illustrative of the bearing of his work, and encouragements afforded for its prosecution. We subjoin a few of them.

"I think you were informed that the children of the Biddle school made a quilt for exhibition at the fair last autumn, together with some other articles. The school of North St. Louis has finished a similar work which I procured of them for my own use, and I prize it very highly on account of the children who made it. I have been enabled to spare

some of my covering to supply a poor family living near the river, and I have since succeeded in getting the husband, who was a drunkard, to sign the temperance pledge in presence of his little son, whom he accompanied to the sabbath school. His father was raised in the Romish church, but now shows a desire to be guided by the Holy Spirit, which we trust has been doing a great work, not only on his heart, but on the hearts of the whole family.

"Other families living in the vicinity have come to know me and they are all desirous that I should not pass them by when I come to the neighborhood. They are all Romanists

"A Romish lady who obtained a copy of the New Testament of me, lays everything aside when I call and allows me to read and pray with the family. She has only a son and daughter. They are glad when I call. They have come to the saving knowledge of the truth as we hope. There is no more talk about good works as a hope of salvation, but the mercy of God through faith in Jesus Christ. It is with much gratitude this family express themselves in regard to the light they have received.

"One family told me that they prayed for me twice a day, and always when I come they say 'You are welcome,' and when I leave 'God bless you.' These salutations cheer me very much, and they lead me to hope that good will result from this form of evangelization.

"A little girl said to me that she must be up at 4 o'clock A.M. to go to prayers, and that her guardian angel was 'cousin' to the Virgin Mary.

"A little boy said he attended Father II—'s school, that he was taught nothing but the catechism. He got a picture as a premium for learning the questions and answers that teach that there is no salvation out of the Romish church, and that those who brought about the Reformation were impostors. Under such training we need not wonder at the prejudice manifested by Romanists against



evangelical Christians, nor that there is great need of missionary effort to do away these evils."

### INDUSTRIAL AND SUNDAY SCHOOLS.

REV. J. M. SADD.

The Rev. Mr. Sadd, who is stationed in the southern portion of the State of Indiana, devotes much of his attention and efforts to organizing and encouraging Industrial and Sunday-schools among the foreign population in the Ohio valley. His labors in this department have been very useful and successful. We give below an interesting account of his efforts in this work, in an important town, which he had previously visited, and in which he had commenced a school. It was unavoidably crowded out of the last number of the magazine, but it contains matter of permanent interest which will not suffer by the delay.

Missionaries and friends of the cause, at stations where similar institutions are not established, we hope will be encouraged by the perusal of the statement of Mr. Sadd, to attempt in their places respectively, something like his efforts. By a little self-denial on the part of a few persons, in almost any settlement where Papal families are congregated in considerable numbers, similar schools may be started, which in time by perseverance on the part of those who start them, may grow to much usefulness. We commend the effort to all of our friends who have around them, or in the vicinity of their homes, a considerable Papal population. Success in instructing and training neglected children will constitute a good reward for the undertaking. Mr. Sadd says :

"While I was absent last month in

Park county, endeavoring to collect some funds, the friends of our Industrial school at L., wrote me to visit them again as soon as I could, to aid them a little more, especially in procuring more teachers, as the school was constantly increasing.

"Saturday morning, January 7th, I left home very early (the weather severe,) and arrived in L— in season to see our excellent chief directress (Mrs. F—,) before the school opened. Her aid and the increasing number of children, and the interest felt by the benevolent friends in town, and by some of the parents of the children, were very cheering.

"It was supposed very few children would be present that day, the air was so very cold, yet *forty-five little girls* were present, and some came half a mile. The majority of them are from Irish families.

"It was difficult to make them comfortable, in a large room with one small stove, but they seemed willing to endure the cold for the sake of the encouragement and instruction they received. Afterwards I made application to the trustees of the public-school house, and secured a better room, *free of expense*, except a little for putting it in order.

"The exercises of the school are nearly as follows :

"1st. In opening the school a hymn is sung, (all endeavoring to unite,) such as 'There is a Happy Land,' 'I want to be an Angel,' or the one made on the 'Golden Rule,' and sometimes others.

"2d. All are instructed to put up their hands together and repeat the Lord's Prayer. In this they seem nearly all to unite.

"3rd. The teachers prepare and distribute the work to the scholars, teaching them how to sew, etc. The teachers have commenced meeting on some day previous to the school, to cut out and prepare work, and on the same day to solicit contributions from the stores and friends in town of such things as they need.

"From two to three hours are usually spent with the children every Saturday. Kind remarks are made to them about good behavior, kindness to one another, and in warning them against vice and immorality. The school closes with singing or repeating the Lord's prayer, or with both. Some men-teachers came in on Saturday, the 14th, and a larger number of scholars, in consequence of some more kind visits which I made to various families.

"The school numbers now *eighty-five little girls*, whose names are on the list. *Seventy-five* were present on Saturday. Nearly every little girl has already some kind of garment which she has in part made herself. This rapidly secures the confidence of the parents, and opens the way to their homes and hearts for the Gospel, which is so full of kindness and love and salvation. Such confidence was manifest towards me as I repeated my visits at this time. One interesting Irish girl about fourteen years old, whose mother was dead, leaving a family of little children on her hands, and a father unable to support them, met me with a smile, and inquired if she was too old to attend the school, as she had been informed she was. She said she could not sew very well and wished to learn. I assured her that she would be most cheerfully received and aided with the rest. She then promised to be there the next time and bring a younger sister, seven years old, with her.

"Mr. H—, a warm friend of our school, is usually present, and very kindly aids the ladies all he can. He superintends a Sabbath-school near by, and told me that last Sabbath *five* little girls of Roman Catholic parents were present for the first time—a result, he believed, of our industrial school.

"I remained over two Sabbaths doing what I could for the cause. The last Sabbath I addressed the Methodist Episcopal congregation, and had notices read and remarks made in two other churches by the pastors."

#### FRENCH AND GERMAN MISSION, UTICA, NEW YORK.

Mr. H. Leuzinger, a young man, who entered on a course of study with a view to the Gospel Ministry, and who speaks the French and German languages, devotes a portion of his time to missionary labor among the French and German Romanists in Utica, and its vicinity, in the State of New-York. He labors under the immediate supervision of a Committee in that city, appointed by the Board of Directors of the Society, who give him the benefit of their counsels. By his agency Bibles, Testaments and religious tracts find their way to many an individual and to families who otherwise would probably never receive them. By him, too, many ignorant and neglected children are led to the Sabbath school, and many adults are induced to attend at least on the services held in Protestant churches. Though quiet and unostentatious or unpretending, the services rendered are important and useful.

We give a few extracts from the missionary's letters to the office. In one letter Mr. Leuzinger says:

"Concerning my observation, I would only say that the most faithful and zealous in the Roman Catholic church are very ignorant. I knew it before, but now I have seen it still more. Even where people seem to be intelligent and in cases where I expected at least some knowledge of religion, I found almost none. Thus when I conversed with a family a few days ago and spoke to them about the *resurrection*, they, both the husband and wife, were astonished. I told them that there would be a day in which God would judge the world in righteousness—that not the *soul* only, but the *body* would be present. God would raise it from the dead.

The man then said: 'When I was in prison in Germany (for politics, in 1848,) there was also a priest there, and when he saw that I was not so stupid as some, he told me that *all religion* was a *forgery*, and he was a wise man.'

'The priest of St. Patrick's Church in this city is also very much esteemed by all Romanists as being a man of learning. 'But he not long ago remarked, 'If men like to be brutes, let them be brutes;' *i. e.* (as he meant it), 'If men will be deceived, I will be their deceiver—what I teach is not the truth.'

'Men generally conclude from such remarks, that *all religion* is but a lie. Now I am no sympathiser with such as lead men to destruction, and whenever I meet with such eases, I endeavor to show that *unbelief* is the end of a false religion, and that there is a true religion which has the witness in itself and exerts her restraining power over those who do not profess to believe.

'I have sold two Testaments and distributed also some tracts on Transubstantiation."

In another letter Mr. Leuzinger says :

'I had a little more time to spend in your service this month, having vacation again; but the weather being rough, I am somewhat hindered in the performance of my duties.

'The visits I made in order to speak about religion, amount to 80. The numbers of pages of tracts distributed is 764. I can give some tokens that indicate I have not labored altogether in vain.

'During my visits several times the people have said 'We see now, that if we do as the priest says, it is impossible for us to be saved.'"

In a subsequent communication Mr. Leuzinger speaks of having visited again *forty-five* families for religious purposes, and distributed Bibles, tracts, and good books—and then adds :

'I have generally, or with few excep-

tions, been well received; I have found some dissatisfied with the manner of the praying of the new priests who have lately come here. It is said to be because they call so frequently upon Saint 'Francisens' and St. 'Antonius' to pray for them. But as they said they believed that the old priest was right when he invoked what is called the Patron of their church, I told them there is no other name but that of Jesus, which is available with God, and that he expressly has forbidden us to pray to any one else but to God in his name, etc.

'I have also held a prayer-meeting, and I shall establish one weekly, if possible.

'I take still pleasure to do whatever I can for those who are led astray by blind guides, hopeful that by the power of God some may yet be made monuments of his grace and shining lights to those around them.

'The attention of the priests having been aroused, I was in many places not so well received. The people obey the priest much better when he forbids them to read tracts, or to speak to Protestants about religion, than they would if he should charge them to abstain from vice and to practice virtue. However, there are some who do not mind what the priest says about books. They read whatever they can get hold of, and others are even offended at the priest. Thus one man, when I came to him, said to me that the priest openly announced from the pulpit that those who read the tracts shall not go to heaven. 'They are all alike,' said he, 'I shall not go there, to the Romish church, any more.'

'I have received the books you sent me, but Kirwan's letters in German I lent out, and when I came to ask for them the people asked me the price of them, and I sold them."

Other reports from the Home Field are necessarily omitted for want of room. Many of them contain matter of much interest, which will appear in our next issue.



## MISCELLANEOUS.

JOHN W. CORSON, M. D.

We regret that the state of the health of our Recording Secretary, and highly esteemed fellow-laborer, John W. Corson, M.D., has constrained him to retire from this city, and to terminate his official relation to our Society. He has removed with his family to Markham, near Toronto, in Canada West. We are happy, however, to learn that his health, by the change of residence, is considerably improved, and his prospects in regard to entire restoration are very encouraging. While with us, for a number of years, he took a deep and lively interest in the affairs of the Society. He fully comprehended its objects and spirit, and was profoundly impressed with a sense of the importance of the accomplishment of the former and the universal diffusion of the latter to the interests of evangelical religion.

On accepting his resignation, the Board adopted unanimously the following paper, as expressive of their appreciation of his worth, and of their sympathy in the affliction, by reason of which he had felt constrained to remove from the city to a place which precluded his personal attendance on their meetings and his active participation in official duties—viz. :

## PREAMBLE AND RESOLUTIONS.

Whereas Doctor John W. Corson, by reason of declining health and consequent removal from this city, has resigned the office of Recording Secretary of this Society, held by him for the last eight years, Therefore

1. *Resolved*, That the Board of Directors hereby record their high ap-

preciation of his Christian character, and of the eminent services he has rendered the Society.

2. *Resolved*, That they regard his removal from them as a great loss, not only to the Society whose interests he has so long and so effectively labored to promote, but to the cause of true religion generally, in this city.

3. *Resolved*, That while they tender him their most cordial sympathy in the affliction which made it necessary for him to leave a field of extensive usefulness for new scenes and associations, they painfully feel themselves bereft of a wise counsellor, an earnest friend, and Christian brother.

4. *Resolved*, That a copy of the above Preamble and Resolutions be forwarded to Doctor Corson by the Corresponding Secretary.

Though the following response to the foregoing Preamble and Resolutions was designed for the Board, still as it contains points of interest in relation to the spirit and aims of the Society, we give it a place in our columns and invite the attention of our readers to it.

## LETTER OF DR. CORSON.

"MARKHAM, near Toronto, }  
"C. W., Feb. 16th, 1860. }

"DEAR FRIEND :

"Accept, for the Board of the AMERICAN AND FOREIGN CHRISTIAN UNION, my heart-felt thanks for their very kind resolutions on my resignation as Recording Secretary. I cannot read them without tears. They recall many of the dearest memories of my Christian life.

"This cold bracing climate—this rest for the weary brain—with God's blessing have so wonderfully restored me to health and life, that I may remain here. Bear with me then, if from a full heart these last words linger.

"My association with your noble Society, composed of all evangelical denominations, some eight years since, was from strong convictions of duty. Six

years previous, as a timid young member of the Evangelical Alliance in London, I had learned to value such pentecostal communion. My doubts vanished like the mist of a glorious morn. For, as the sainted Bickersteth, choking with tears of joy, gave out the first hymn, and a thousand voices, in different tongues, 'from the uttermost parts of the earth,' filled Freemason's Hall with the grand harmony of Luther's Old Hundred, it seemed like Heaven itself.

"And how came these Christians of many names, estranged for centuries, thus to harmonize? Clearly, *by working together in the Lord's vine-yard.* As fellow laborers in the Bible and Tract societies, as missionaries side by side in heathen lands, they had gradually come so near as to recognize the Savior's family likeness in each other's faces, and embrace.

"Adopting with heart and soul this theory, I happened to sympathize with a very few, who urged that the Alliance in London become a great missionary society, and with the grand resources of evangelical Christendom, devote itself specially to the two objects of *protecting the persecuted everywhere, and sending a purer gospel to the Catholic and Greek world.* We feared that it might else languish or die for want of exercise. For, if it was born of pious toil, it seemed that by this it must live. But our missionary plan failed. The more timid thought it too bold and premature.

"After returning to New York, I found that your Society had combined three others to realize *these very ideas.* It had gathered choicest spirits from every pure church. Its friends, as a chosen band, welcomed the persecuted exiles of Madeira. And when the Madiai pined in prison for giving God's word, it crowded the vast Metropolitan Hall, as never before, and raised a shout from an army of Christians that echoed all over the land, roused an Archbishop and startled even the Pope himself with the cry of 'Freedom to worship God!'

"In legislative halls it steadfastly fought the battle for the Bible in the schools. For, as the nearest enemy to evangelical truth, its great contest was with the Papacy. To the taunt of Protestant divisions it replied by holding out its union banner of the church universal. All over the United States, to Lower Canada, Hayti, South America, Ireland, France, the valleys of the Waldenses, and even

to the heart of Rome itself, it was sending tried men of various denominations to combat this great system of error by crying 'Behold the Lamb!' Year after year, as a close observer, I felt to exclaim 'This is what we have long sought—a *perfect Missionary Evangelical Alliance.*'

"Permit me to close with many thanks for your lessons in Christian union. I have come, through God's mercy, to long for it not merely as a rare luxury, but as a daily means of grace. Surely if Christ's children of every name expect to commune before the Throne *forever,* they must *practice a few years below.* Not till we can easily lay aside these sectarian regimentals of the church militant, shall we be ready to wear the dazzling uniform of the church triumphant. Our churches may teach us to drill in companies, but for larger field exercise we need grand collective organizations like yours. Many martyr fields are yet to be won to the Saviour. Ireland, France, Spain and Italy, fresh in her gore, must yet be redeemed. Light is dawning. Your prosperous Society; the marvellous Fulton-street prayer meeting and its off-shoots; the myriads of Young Men's Christian Associations springing up everywhere; and the great union revival in Ireland—all show that in these latter days the Holy Spirit descends, in proportion as all the tribes of the Israel of God encamp together.

"Let us part with just a word for what to me is the dearest object of your care. It shall be in the language of your departed Treasurer, Mr. Phelps, uttered by him in his last conversation with me, — '*Remember the American Chapel in Paris!*'

"In the Faith that ever unites, yours most truly,

JOHN W. CORSON."

"REV. DR. FAIRCHILD, N. Y."

#### THE REV. C. CHINIQUY.

Our readers, we presume, are generally aware that the Rev. Charles Chiniquy, of Saint Anne's, in Kankakee County, Illinois, has chosen as his future ecclesiastical home, the Old School branch of the Presbyterian Church. He was received as a member, and into fellowship with that denomination by the Presbytery of Chicago on the 1st of February last. At the same time the congregations

of the French Canadian Colonists, who had attended his ministry at Kankakee and at Saint Anne's, were taken under the care of the same Presbytery with which he had united.

We trust that this step, on their part, will be found to have been judicious and for edification, though we were not prepared to expect their connexion with any denomination at quite so early a day. If, however, they were prepared, by sufficient light and due consideration of the momentous matters connected with such a committal of themselves, we can see many points of advantage to their religious interests well adapted to dissuade them from unnecessary delay in regard to it.

That incertitude, anxiety and peculiar state of mind and heart which attach to a condition which is wanting in church fellowship, or recognized claim to confidence and sympathy, as members of the Christian family, is far from being favorable to growth in grace and the happiest development of the Christian graces of an individual or a people. Being relieved from that, and having fixed upon their creed, discipline and polity, the way is comparatively prepared for them to address themselves vigorously to those works by which they may be builded up, and be enabled, in time, to aid the up-building of others. Thus, we confidently trust, it will be in the case of the Rev. Mr. Chiniquy and the colonists who with him have become Presbyterians.

From members of that branch of the church with which they have united they received much sympathy and aid at a time when they greatly needed it—when persecuted by Papal enemies, and suffering by reason of the failure of crops—and that denomina-

tion is abundantly able, and we doubt not it will be disposed to extend to them any additional assistance which they may need in order to their moral and religious advancement, or the promotion of their general welfare. Having become denominational, they will naturally be cared for by the body to which they have attached themselves.

But the wants of all the French colonists in the north of Illinois are far from being all provided for. St. Anne's and vicinity, in Kankakee County, comprise many people, but by no means *all* toward whom the sympathies and charities of evangelical Christians should flow. A great work is yet to be done in that extensive region, and in reference to it there should be no abatement of interest till the whole work is fully accomplished. There are many settlements there which have no suitable religious instructors, but whose inhabitants, by reason of the past reformatory movements which have been carried on, are now ripe for missionary labor. By judicious efforts, it is believed that great numbers of them may be led to renounce the errors of the Papacy and receive the Gospel. All the labors yet performed there justify this belief. In Chicago the work is happily progressing under the labors of the Rev. J. B. C. Beaubien, and at no distant day, perhaps, the people gathered by his ministry, and sufficiently enlightened, may, when organized, take their place among the Churches of the land, and thenceforward look for and derive all needed support from the denomination to which they may have united themselves. In that event the way will be open to enter a new field and labors for a similar result. The



Board, however, are anxious to introduce additional labors into that region, and measures for effecting it are already in use. In the meantime, we would ask all evangelical Christians to favor the mission among the Canadian French Colonists in Illinois, and to pray earnestly that the divine blessing may rest upon the whole field that souls may there be saved—that the Gospel may soon triumph where the errors of the Papacy have so extensively prevailed.

#### ROME'S POSITION AND PROSPECTS IN ENGLAND.

The following paragraphs, relative to Popery in England, are from the pen of the Rev. Dr. Campbell, of London, Editor of *The British Standard*. They constitute part of the Prospectus of a new periodical, to be called the *British Ensign*, which is to be devoted to the maintenance of the Protestant cause, against the insidious, powerful, and alarming efforts that are made for the propagation of Romanism in the realm :

“Of the many notable things which of late have attracted us, all indicating the onward movement of the Vatican, and the rooted strength of its determination to make a conquest of England, the most significant is the following from the redoubtable pen of Cardinal Wiseman, on the Subjugation of the English :

“‘If ever there was a land in which work is to be done, and perhaps much to suffer, it is here. I shall not say too much if I say we have to subjugate and subdue, to conquer and rule an imperial race; we have to do with a will which reigns throughout the world as the will of old Rome reigned once; we have to bend or break that will which nations and kingdoms have found invincible and inflexible. We have to gather for this work the rough stones of this great people, and to perfect them as gems for the sanctuary of God. It is good for us to be here, because a nobler field could not be chosen than England on which to fight the battle of the Church. What Con-

stantinople, and Ephesus, and Africa, were to the heresies of old, England is to the last, complex, and manifold heresy of modern times. Were it conquered in England, it would be conquered throughout the world. All its lines meet here, and therefore in England the Church of God must be gathered in its strength.’

“The project is simple and definite. It is just to ‘conquer and rule’ England! That is all—nothing less, nothing more. But *that* done, all is done! Rome is triumphant in every clime. The world is once more at the feet of anti-Christ! The Cardinal has thoroughly mastered the idea in all its parts, attributes, and relations. He is wise in counsel and potent in fight.

“Cardinal Wiseman deals not in idle words. He means all that he says, and he will labor for its accomplishment. All the Papists of Europe, for many years past, have been praying for the conversion of England; and with both hands they are toiling to fulfil their own petitions. They are everywhere collecting money for that purpose. The whole system of British society is being vigorously worked for its furtherance. No means are left unemployed to get Popish tutors into families, schools, and colleges. The Press is largely in their hands, in the character of well-disguised reporters, contributors, and editors. The system is also powerfully represented in the Senate-house.

“The Government of the country is but slightly tinged with the true spirit of evangelical Protestantism. All the high places of the land are still wrapped in darkness. True Popery is, therefore, less an object of aversion than true piety. Pride may rebel against the former, but the heart recoils from the latter! The fact that the money of the State is given with so lavish a hand to sustain Popish schools, is a very speaking circumstance. The additional fact that £30,000 per annum is set apart for the support of the Popish College of Maynooth, in which there are constantly undergoing preparation for the service of the Popish Church in England and her colonies, a regiment of from five to six hundred students, more than double the number in the ten Independent Colleges of Great Britain, ought to wake the dead!”

The report of *The Scottish Reformation Society*, presented by the Rev.

Dr. Begg, on the subject of the amount which the English Government now annually appropriates to the support of Romanism, says :

"At this moment the subsidies we give to Rome amount, in the aggregate, to about £200,000 annually—which sum, vast as it is, does not include uncounted sums which we have no means to investigate."

What is said in the foregoing paragraphs respecting efforts to get Popish tutors into families, schools and colleges, and also in regard to the Press in England, has much applicability in the United States. Many Protestants here, however, as in England, seem not aware of it, and make no effort to guard against the evils it implies.

#### SPAIN—M. ESCALANTE.

Spain still remains closed against evangelical and pure Christianity. Escalante, who was imprisoned for distributing copies of the Bible in a certain district, was at the last advices still in confinement. In view of his situation, Christians in Europe have issued in his behalf the following appeal :

#### "TO THE CHURCH OF CHRIST.

"Beloved Friends,—For seven long months Martin Escalante, a British subject, has been imprisoned, through Papal tyranny, at Cadiz, for circulating the Word of Life in Andalusia. Appeals have been made to the British Government in his behalf, but hitherto they have not procured his release. We are told, in Scripture, 'To remember those that are in bonds as bound with them.' Shall we not obey this command? Is the God that opened the prison door for Peter dead, or is He alive for evermore? Shall prayer be made without ceasing of the Church unto God for Escalante until his prison be opened, or is he to die in his prison-house? Is the Spirit of the Lord

straitened? Assuredly not. Then neither shall the faith of the Church be straitened. Arise, brothers, and let holy hands be lifted up without doubting in behalf of this afflicted one, in the name of *Jesus*."

ITALY.—Full religious liberty for all Protestants has been proclaimed by the legislative assemblies of Parma, Modena, Tuscany, and the Legations. Naples, Venetia and the Papal States remain now the only Italian States in which the free organization of Protestant congregations is still forbidden or impeded.

FIRST PROTESTANT MISSION.—The first mission of Protestants was that of the Huguenots to Rio Janeiro in 1556, which was broken up in 1557. The enterprise was concerted by John Calvin and Gaspard of Coligni, the noble leader of the Huguenots, and the most distinguished victim of the St. Bartholomew massacre.

THE MAGAZINE, FOR JANUARY LAST.—To our friends who have forwarded to us copies of the January number of the Magazine, in compliance with our request in the last issue, we return our grateful acknowledgement—as also for the kind and encouraging expressions in respect to our work with which some were accompanied. We have now as many copies probably as we need.

NOTICE TO MISSIONARIES AND AGENTS.—The missionaries and agents of the Society are respectfully requested to prepare and forward to the office, by the 1st of April, their Annual Statistical Reports. The reports should be full, comprising all the topics specified in the commission, giving a clear view of the labor performed, and the visible results, together with such additional facts as may illustrate the spirit and operation of the Papacy within the field occupied by the missionary, and the influence of the Gospel in counteracting it and in saving the people from its power.

**ANNIVERSARY.**—The Anniversary of the Society will be held in this city, commencing Sunday evening, May 6th, when the annual sermon will be preached by the Rev. William Hague, D. D., of New-York.

**TUESDAY, 8TH OF MAY.**—The usual anniversary exercises will be held on Tuesday, the 8th of May, when the

Annual Report of the Board of Directors will be read, addresses delivered, and the ordinary yearly business of the Society transacted. The exercises will commence at 10 o'clock, A.M. The place of meeting Sunday evening and Tuesday morning will be communicated to the public through the religious and secular newspapers in due time.

## Receipts

ON BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FROM THE 1st OF FEBRUARY TO THE 1st OF MARCH, 1860.

MAINE.		CONNECTICUT.	
New-Sharon. W. E. Morse, . . . .	2 00	Bridgeport. Mrs. Ellen Porter, . . . .	10 00
NEW-HAMPSHIRE.		1st Cong'l Ch., through Rev.,	
Walpole. Congregational Church, towards		Matson M. Smith, . . . .	55 25
making Rev. J. M. Stowe L. M.,	13 00	Man-field Centre. Rev. A. S. Atwood, . .	2 00
S. New-Market. Rev. W. Fifield's Cong'n,	5 12	Whitneysville. Congregational Ch., per	
Merrimack. Cong'l Church and Society, .	10 17	Amos Townsend, Tr., . .	14 61
VERMONT.		Simsbury. Congregational Church, in part	
Newbury. Cong'l Ch., in full of L. M. for		of L. M. for Rev. O. S. Taylor, . .	24 03
Jos. Atkinson and L. Hazen,	40 60	Birmingham. Henry Somers, add. for Joram	
Norwich. Congregational Ch., balance, .	1 00	Scholey's L. M., . . . .	10 00
W. Randolph. Cong'l Ch., in part of L. M.			
for R. S. Sparhawk, . . . .	7 33	NEW-YORK.	
MASSACHUSETTS.		Pierrepont. Claretta S. Pangborn, . . .	3 00
Pittsfield. So. Congregational Church, per		Polkepsie. C. P. Adriance, in part of L. M.	
E. M. Landers, . . . .	10 66	for Mrs. C. P. A., . . . .	15 00
W. Dennis. Anna Collins, add. to L. M. for		Owasco Lake. Edwd. Adriance, add. for	
Seth Collins, . . . .	3 00	L. M., . . . .	5 00
S. Adams. Congregational Church, . . .	9 43	N. Y. City. 7th Presbyterian Church, . .	58 30
Mrs. E. Spear, . . . .	10	Utica. Dr F., . . . .	2 00
Hinsdale. A Friend, . . . .	5 00	N. Y. City. H. D. for Kankakee Mission,	1 00
Springfield. Chs Merriam, Esq., . . .	150 00	Harpersfield. Harper Boies, . . . .	1 00
Chicopee. 1st Church, . . . .	12 00	Enfield. R. Talmadge and Father, . . .	3 00
2d Church, in full of L. M. for		N. Y. City. 13th street Presbyterian Ch.	56 63
G. Marsh, . . . .	23 88	Flatbush. Rev. Dr. Strong's Church, . .	29 10
W. Springfield. Congregational Church, .	40 00	Wskon. Monthly Concert. Cong'l Church,	3 00
Agawam. Congregational Church, . . .	10 42	N. Y. City. James Forrester, for L. M., .	30 00
Boxboro'. Evan Cong'l Church and Society,	3 25	Albany. H. C. Van Vorst, in part of he-	
Boston. A Friend, . . . .	5 00	quest by the late Mrs. Clark, . . . .	500 00
Lynn. Central Church and Congregation,	7 41	Borodina. Miss Almira Town, . . . .	4 00
Ipswich. 1st Congregational Ch. and Soc.,	41 00	Albany. Jas. Cook, Jr., add. for L. M., .	10 00
2d . . . .	21 87	Elmira. For Paris Chapel, S. Benjamin,	
Medway Village. Rev. D. Sanford, . .	1 00	\$10; Wm. Brown, \$1; Rev. T.	
Newton. Elliot Church and Congregation,		R. Beecher, \$2, . . . .	13 00
balance for Kankakee Mission, . . . .	2 00	Seneca. Asso. Ref'd Presbyterian Ch., to	
North Middleboro. Cong'l Ch. and Soc.,	16 00	make Rev. Geo. Patton a L. M., . . .	30 00
Hanover. 1st Cong'l Church and Society,	3 10	West Fayette. Presbyterian Church, . .	3 00
Wilmington. Jas. Skilton, to make him-	30 00	Buffalo. Central Presbyterian Church, .	15 50
self L. M., . . . .		Medina. Mrs. Nancy J. L. Baine, add. for	
Manchester. Ch. and Cong'n of Rev. F. V.		L. M., . . . .	10 00
Tenney, to make J. C.		Ovid. Presbyterian Church, . . . .	23 54
Long, L. M., . . . .	42 18	Clarence. Rev. Jno. M. Ballou, . . . .	1 00
Chatham. Cong'l Church and Society, .	12 25	Tonawanda. Presbyterian Church, add. to	
S. Danvers. Cong'l Ch. and Soc. (of which		Rev. E. W. Kellogg's L. M., . . . .	8 85
Union Orthodox Ch. and Soc.,	38 63	Methodist Church, . . . .	3 46
Stoneham. Cong'l Church and Society, .	3 00	West Aurora. Presby. Ch., in part of L. M.	
Lawrence. Lawrence-st. Ch. and Society,	17 81	for Rev. Chas. D. Pigeon, . . . .	10 44
		Methodist Church, . . . .	2 55
		Buffalo. Lafayette-st. Church, to make	
		Selim Sears and Geo. Howard,	
		L. M.'s, . . . .	60 00
		Prattsburg. Presbyterian Church, . . .	10 76
		Aurora. Presbyterian Church, in part of	
		L. M., for Rev. D. H. Temple, . . .	11 25
		Meridian. Presbyterian Church, add. to	
		L. M. for Rev. S. S. Goss, . . . .	10 65

**ERRATA.**—Under Randolph, Mass., in the March No. of the Magazine, instead of Rev. E. Wight, read Rev. Henry E. Dwight.



Ogdensburg. J. Roscel, to make Rev. Jos. A. Roscel L. M., . . .	30 00	Spieceland. Friends' Meeting, . . .	19 40
Spencerport. Congregational Church, . .	7 65	" Additional Contribution, . . .	3 05
Cornwall. 1st Presbyterian Ch., \$12 10; Master A. Ledoux, 4c., . . .	12 14	Ogden. Adam Smith, . . .	50
Canterbury. Presbyterian Church, . . .	6 40	Carthage. Additional from Friends, . .	4 83
Walton. Cong'l Church, Monthly Concert, by Rev. J. S. Pattengill, . . .	3 00	" Mr. Walker, . . .	1 00
NEW-JERSEY.		Raysville. Individuals, . . .	4 00
Hackettstown. 1st Presbyterian Church, .	20 00	Westfield. Collection from Friends, . .	10 33
Orange. 1st Presbyterian Church, . . .	98 00	Bloomington. Rev. F. A. Wylie, add., .	1 00
Newark. Park-st. Church, . . .	51 84	Priuceton. Dr. Hugh H. Patton, \$1; Jas. Watt, 50c., . . .	1 50
Plainfield. Union colln. in 2d Baptist Church, 2d Presb. Ch., Monthly Concert, . .	12 28	Franceisco. Collection at Church, . . .	3 30
Millburn. 1st Baptist Church, . . .	2 65	Crawfordsville. Centre Sabbath School, in part for L. M., . . .	5 10
" Jas. W. Clark, . . .	1 00	Fort Wayne. N. S. Presb. Ch., in part of L. M. for B. W. Oakley, . . .	8 00
Hoboken. Presb. Ch., Rev. Mr. Babbitt, .	6 75	OHIO.	
Greenwich. A Ruling Elder of Church, in part for L. M., . . .	15 00	Springfield. 1st U. P. Church, . . .	5 00
PENNSYLVANIA.		" 1st Presbyterian Church, . . .	10 00
Bellvalley. Rachel Russell, . . .	3 00	Granville. Congregational Church, . .	45 72
Lawrenceville. Rev. E. D. Wells, . . .	2 00	" Baptist Church, . . .	8 41
Pittsburg. Legacy, by Michael Allen, . .	2,572 28	" Prot. Epis. Ch., G. B. Johnson, Esq., in full of L. M. for Miss C. R. Johnson, \$20; others, \$8 25, . . .	28 25
Jenkentown. Anonymous, . . .	5 00	" Methodist Episcopal Church, . . .	1 80
NORTH CAROLINA.		S. Salem. Presbyterian Church, add., .	1 00
Brick Church. Mount Hope Church, by Rev. G. W. Walker, . . .	3 30	Lancaster. Presbyterian Church, . . .	17 47
KENTUCKY.		" English Lutheran Church, . . .	7 75
Louisville. P. G. Miller, in part L. M., . .	6 00	Xenia. 1st U. P. Church, J. Van Eaton, add.,	10 00
Covington. 1st Baptist Church, add. Mrs. A. and M. Hemingray, . . .	1 50	Sinking Creek. Presbyterian Church, . .	8 00
" Judsonian Female Seminary, in part, . . .	4 40	Cedarville. S. School of 1st U. P. Church, in full of its L. M., . . .	6 00
Lexington. F. Dewees, Esq., \$20; Mr. Macfarlane and Mrs. Fishback, each \$5; D. A. Sayre, \$3; others, \$30; which makes Wm. H. Kaincy, Esq., L. M., . . .	63 00	Oxford. United Presbyterian Church, . .	6 00
" Christian Church, in part, . . .	15 35	Springdale. Springfield Presb. Church, of Springdale, in full of L. M. for Rev. Thos. E. Hughes, . . .	23 15
" Baptist Church, in full of L. M. for Davis Burbank, Esq., . . .	23 95	Bellbrook. United Presbyterian Church, .	13 00
" 1st Presbyterian Ch. (2 friends)	2 00	Toledo. Congregational Church, . . .	31 50
INDIANA.		" F. H. Brown, for L. M., . . .	5 00
La Porte. Jas. Lewis, in full of L. M. for Mrs. C. Lewis, . . .	20 00	" Ames Chapel, . . .	3 30
" Friends, in part of L. M. for Rev. G. C. Noyes, . . .	18 80	Bucyrus. Ev. Lutheran Ch., in part of L. M. for Rev. J. Crouse, . . .	7 00
" Baptist Church, . . .	3 43	Elyria. Presb. S. School, in part for L. M.,	5 15
" Meth. Episcopal S. School, . . .	2 50	" Ladies' Sewing Circle of Presb. Ch., a Box of Clothing, for Rev. P. J. Hof, valued at . . .	42 00
Michigan City. Cong'l Ch. in part of L. M. for Rev. Jno. Sailor, . . .	9 50	Middlebury. Congregational Ch., in part, Brecksville. Congregational Ch., in part, Tallmadge. Dr. D. Upson, in full of L. M. for Jas. W. Upson, . . .	2 28 2 10 10 00
Crawfordsville. Officers and Students in Wahash College, to make L. M., . . .	30 00	" Rev. W. Hanford, add. to L. M. for Mrs. A. H., . . .	8 00
" 1st Presb. Ch., in part of L. M. for Rev. J. B. Crow, . . .	13 50	" Ben. Asso., in full of L. M. for Tallmadge Sabbath School, . . .	21 25
" Mr. Bromley, \$1; Col. H. S. Lane, \$1; F. M. Heaton, 75c., . . .	2 75	Richfield. Cong'l Church, in part of L. M. for Dea. L. Strong, . . .	10 60
Fort Wayne. 1st Presbyterian Church, .	12 11	MICHIGAN.	
" Individuals, . . .	12 00	Monroe. Presb. Church, for Waldenses, .	16 00
Bainbridge. Wm. Hillis, . . .	1 00	WISCONSIN.	
		Raymond. Baptist Church, . . .	2 11
		Milwaukee. A few Ladies, by Mrs. McKee, .	75
		CANADA.	
		Markham. C. W. J. W. Corson, M. D., . .	1 00
		SANDWICH ISLANDS.	
		Hilo. Hawaiian Church, per Rev. T. Cone, D. D., . . .	50 00

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